

## The Daily Tribune

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Saturday, October 22, 1904.

### REPUBLICAN NATIONAL TICKET.

For President: THEODORE ROOSEVELT.  
For Vice-President: CHARLES W. FAIRBANKS.

For Presidential Electors:  
E. W. WADE  
H. P. MYTON  
JAMES A. MINER

### AMERICAN STATE TICKET.

For Congress—ODDEN HILES.  
For Governor—WILLIAM M. FERRY.  
For Secretary of State—WALTER JAMES.  
For Treasurer—WILLIAM W. ARMSTRONG.  
For Auditor—LEWIS R. ROGERS.  
For Attorney-General—SAMUEL M. DOWALL.

### AMERICAN LEGISLATIVE TICKET.

For State Senators Sixth Senatorial District:  
GEORGE L. NYE  
H. H. HILES  
GEORGE J. GIBSON  
For Members House of Representatives Eighth Representative District:  
JAMES W. CARSON  
K. H. P. NORDBERG  
J. J. STEWART  
R. G. SLEATER  
A. V. TAYLOR  
W. J. BARRETT  
J. E. DARMER  
N. D. CORSER  
L. N. LIGHTFOOT  
F. M. BENEDICT.

### AMERICAN COUNTY TICKET.

Salt Lake County.  
County Commissioners:  
Long Term—H. G. MILLAN.  
Short Term—J. BOYD GARDNER.  
Treasurer—C. D. ROKKIDGE.  
Sheriff—JOSEPH H. RALEIGH.  
Clerk—A. C. REESE.  
Auditor—CARLTON W. MAUCK.  
Recorder—ANGUS MCKELLAR, JR.  
County Attorney—HARPER J. DINNIN.  
Surveyor—R. E. L. COLLIER.  
Assessor—F. J. ANSON.  
Justice of the Peace—FRANK H. CLARK.  
Constable—C. H. PATTERSON.

### AMERICAN CITY TICKET.

\*Salt Lake City.  
City Judges:  
D. H. TWOMEY  
S. P. ARMSTRONG.

Brother Cutler has learned to like his campaign speech to wit that he has committed it to memory.

Judge Powers is willing to say, however, that if he is defeated, he will be convinced that there has been church interference.

Brother Roberts, in highly praising Judge Powers, may be merely trying to test the loyalty of Gentile Democrats to the Judge.

While Brother Roberts is willing to speak favorably of Powers, is he so much in favor of the Judge as to intend to vote for him?

Possibly, the Democratic outlook in this State is not so dark as has been supposed, as Judge King has not described it as bright.

In Salt Lake county of course the really interesting contest is the one between the Smoot ticket and the Democratic—for second place.

Good church Democrats will doubtless readily see that Apostle Smoot has a claim for ten per cent of their party vote, anyway, as titling.

Accepting the suggestion that the campaign should be a quiet one, various Democrats will go around quietly securing support for Brother Cutler.

Some Gentile owners of real estate would no doubt regard the sending of some good Mormon buyers to them by President Smith as a friendly act.

It being understood that Mr. Moyle does not favor the giving of church counsel in political affairs, great care is being taken not to give any in his behalf.

Brother Howell has doubtless decided that it would be undignified to reply to a writer who does not regard a personal letter as a private and confidential communication.

Numerous Mormon Democrats have no doubt already decided to vote for Brother Cutler in order that it may not be justly said that they yielded to apostolic dictation a few days before the election.

Ex-Secretary Olney, in a recent address in Faneuil Hall, Boston, deplored

the alleged fact that "the war bacillus has got into the American blood." And then, catching sight of his rampant bluff in the case of the Anglo-Venezuelan boundary dispute, he gave it a very evident wink. Not since the war of the Rebellion has the Nation been in such imminent peril of a great and wasting war, as it was right when Secretary Olney passed up that bluff.

### THE FALLACY INVOLVED.

It has been something of a mystery to know on what grounds the Mormon church apologists defend, even to their own minds, the assumption by the church leaders of control of politics in this State. So far as known, some evasive and half-hearted denials that they have so done, constitute the case in their behalf.

But of that assumption and control there is no sort of real doubt. It is so evident, and has been so evident, persistent and so constant that there can be no question whatever about it.

The fact being clear, then, on what ground is it justified? Possibly we may have an inkling of the defense, by taking note of an objection to the American party which is filed by Mr. A. S. Anderson of Eureka, Tintic, in these words: "I am opposed to the American party, and think it is un-American and undemocratic, its chief object being to deprive certain citizens of their rights of citizenship, because of their religious positions, thereby imposing a religious test contrary to the Constitution of our State and of the United States."

Mr. Anderson, in so stating the case, is laboring under a singular delusion of mind. In making reference to the deprivation of "certain citizens of their rights of citizenship because of their religious position," he evidently refers to the demand that high ecclesiastics of the Mormon church shall keep out of politics.

But this is something which the common sense of the American people has arrived at as the best for all, and as applying to every sect and to all ecclesiastics of every denomination. The intrusion of the bishops of the Catholic, the Episcopal, or the Methodist churches into politics is something unheard of, and any disposition on the part of such ecclesiastics to take part in the politics of his parishioners would be checked without ruth or delay. Why is the rule not a good one also for the Mormon ecclesiastics?

But aside altogether from the argument of propriety and general usage, there is a special rule in the Mormon church against the participation of high ecclesiastics in politics. This was adopted at the general conference of the church on April 6, 1896, and was the church response to the Democratic protest of the year before against church interference in the election.

There is, then, no infringement upon any Constitutional right or personal privilege in asking that the Mormon high churchmen keep out of politics. It is what is dignified and proper in their station, and besides, it is what they have definitely and positively engaged to do, and a course to which the rule of their church binds them.

But back of all that is the fact that it is even more obnoxious for a Mormon church leader to take part in politics than for a high official of any other church to do so, for the reason that none of the other church dignitaries claims to be the very mouthpiece of God; none is "sustained" as a "prophet, seer, and revelator," while the Mormon church dignitary is.

Under that condition, when a Mormon apostle or president takes part in politics, he takes part as a mouthpiece of the Lord; he gets the consent of his quorum in what he does, and this is a confirmation of the heavenly mission. It follows necessarily that this commits the whole church, for the church cannot fail to be on the Lord's side. It is plain, further, that the church cannot be on both sides in any campaign, as to any candidate; it must be a unit, or one side or the other would be found opposing the Lord.

Take the present campaign, for example. Apostle Smoot, by the consent and harmony of his quorum, using the church machinery to carry out his campaign, fully committed the church to brother Cutler for Governor; in fact, created and forced his candidacy. As to that there can, therefore, be no contention; it is the Lord's will, and those who oppose it are in contumacy, and liable to fall into condemnation.

But, though brother Howell entered heartily into this work of the Lord in behalf of the one chosen by the revelation and by revelation to be Governor, there was no revelation that Howell was to be chosen as the next Representative in Congress from Utah. In fact, there seems to be a revelation now that he is not the Lord's choice for this mission, and that Judge Powers is. Elder Roberts is the "mouth," apparently, through which this revelation comes, and he took occasion to proclaim this choice in his speech at Lehi on Wednesday evening.

Mr. Anderson will thus see not only that the general rule against high ecclesiastics taking part in politics is good for a general rule everywhere, but that it is a rule which is absolutely indispensable in Utah; not only so, but that the church itself, recognizing the stern necessity of the case here, has made its declared rule conform to the requirements of our local case. In fact, it is the only rule possible if we would have any freedom from church absolutism in politics, or public affairs, or in school matters, in Utah.

It is announced that in a few days President Roosevelt will send formal invitations to the great powers to name delegates to the new peace conference at The Hague; and that the powers will

be invited to suggest a date or dates for the meeting of such conference. It must be, therefore, that the powers have been sounded on this proposition, and that they are agreeable to it, in spite of the growl that the Russian bear will refuse to hear of any peace talk. The possibility that the powers might under certain contingencies step in and command the peace between Russia and Japan is therefore within the bounds of reasonable possibility. And certainly it will be to the interest of the world at large, as well as of the two nations involved in this war, to have that done.

### AMERICAN REASONS.

The persistent misrepresentation of the causes which have led to the founding of the American party in Utah, and the purpose which it hopes to achieve, is not entirely unexpected. Nor will a continuation of the falsehoods, vituperation and deceit by the enemies of Utah be any surprise.

The truth may not travel through the same whispered channels that are adopted for the falsehoods which are circulated against the American party; but the Tribune will do all it can to give to the people of this State an opportunity to know the facts and to urge them to a correct judgment concerning the issue.

Two promises which were made by the church leaders were necessary antecedents to Statehood:

First, that the law forbidding polygamous marriages and continued cohabitation with plural wives should be strictly obeyed, by leaders and followers alike.

Second, that there should be no domination of the affairs of the State nor attempted domination of politics by church leaders.

On these two pledges Statehood was granted. A fulfillment of the obligation which they entailed is as necessary for the progress of the State as it is requisite to preserve the honor of the men who made the covenant.

Have these pledges been broken? If they have been kept in spirit and letter, there is no reason for the American party's existence. If they or either of them have been violated, and if the indications point to a perpetuity of violation, the American party has come none too soon to preserve the State and its people from calamities which would increase in severity with the lapse of time.

As to the first pledge, The Tribune leaves judgment to the Mormon people themselves. The two chief men of the church testified in Washington, last spring, that they were living in defiance of the laws of God and man; and the head of the church testified that he could not discipline his subordinates for engaging in that practice in which he designated himself as the "chief culprit." If further testimony is needed, let the Mormon people ask themselves what is the common talk and knowledge among Mormons in their own neighborhood concerning plural marriages effected since 1890.

Because the American party and The Tribune are not disposed at this time to make a political issue of this question, and because it is our justified belief that, for the present at least, the leaders of the church are disposed to heed the thunderous voice of the American people on this question, it must not be assumed that the facts are unknown, that the issue is unimportant in the development of Utah's destiny, or that this issue will never come to the front again.

Awaiting further events, it may be allowed to stand in its present attitude of common knowledge.

The domination of the affairs of State by church leaders is demonstrated by the following statements:

No bill has been passed by the legislative assembly of the State of Utah against the will of the church leaders. No bill which the church leaders approved has failed of passage. No bill has been signed by the Governor since Utah became a State that the church leaders desired him to veto. No bill has failed to receive his signature which the church leaders approved. The manifestation of this dominating power is most startlingly illustrated by these facts: The church leaders desired the passage of the so-called Evans polygamy bill. It was passed. Immediately thereafter, wiser counsels prevailed, and the chiefs among the church leaders desired to have the bill vetoed. It was vetoed.

Every member of Congress elected from Utah since 1896, and inclusive of that year, has received the assistance of church influence at the polls. The dictation of the leaders has been manifested upon the Legislature or upon individual legislators, in every Senatorial election since and including 1897.

Conventions have repeatedly been dominated by church leaders. The result of the last municipal campaign in Salt Lake City was determined by them. The recent State convention of one of the two parties selected a ticket almost entirely dictated by ecclesiastical authority.

Such are the facts; and such facts as these justify the existence of the American party and justify the attitude of The Tribune in its support of that party.

But two courses are open to the citizens of Utah. One, to approve of the violation of the pledge upon which Utah obtained her Statehood, to approve the violation of the Constitution of this State, and to bow their necks to a tyranny as hurtful as it is hateful; and the other to join together in open, honest, determined resistance to the wrong.

There will be no real answer to the

charge which is made in this column that there has been violation of the pledges upon which Statehood was obtained. There may be some abuse of the American party, and some vilification of individuals who have been selected by the party for its leadership. There may be some silly charges against The Tribune's motives. There may be some appeals to the mass of the Mormons to hold together to resist attack, and to rally around their leaders to protect them from the consequences of their own misdeeds. There may be some palliations and some excuses offered by men in the two National parties for their present failure to join in the American movement here; but we repeat, there will be no real answer offered to the charge here made that there has been and is today persistent and flagrant violation of the pledges upon which sovereignty was granted to Utah.

There will be no real answer to the charge made in these columns that the honor which the leaders pledged for themselves and their followers, has been forfeited by some of these leaders and some of their followers.

Until there is a real and effective answer, the case stands complete for the American party; and until there shall be a complete and unequivocal retreat from the position which has been taken by church leaders, in defiance of the Constitution and in defiance of their own pledge, there is every American reason for a continuance of the American party, and every reason why its principles should triumph.

### MODERN SARACENS.

President Joseph F. Smith is again exposed by his jiving friends. The Dixie Advocate comes out with an editorial in attempted defense of the President's sermon at St. George, and it makes the bitter and brutal attack which he there uttered, appear in so much worse light than it has heretofore been presented that the reader must wonder that the Advocate's editor is permitted to be at large.

That paper, from which was quoted the statement that President Joseph F. Smith advised his people not to sell land to Gentiles nor to aid them, is owned and published by Mormons, fond adherents of President Smith. It now says that reference to the original notes (presumably stenographic notes) which were made of the sermon discloses the fact that President Smith did not make use of the term "Gentile," but in the course of his remarks did refer to the "enemies" of the Mormon people as "Modern Saracens." This confirms the contention of The Tribune that to the Mormon mind the word "enemies" means Gentiles; and that the word Gentiles means "enemies"; the two words having been used interchangeably in Utah during fifty-seven years.

Neither President Smith, the Deceit News nor any other Mormon speaker or paper can now deny that President Smith meant Gentiles and that all his hearers understood him to mean Gentiles; because the Mormon reporter and the Mormon editor interpreted his use of the word "enemies" and printed the word Gentiles as meaning the same thing.

President Smith's allusion to the Gentiles as "Modern Saracens" is rather a high flight, for him, in the domain of history and illustration. Accepting his statement as meaning what any intelligent speaker would mean, the Gentiles have captured the holy places, are in possession of Jerusalem, and it is necessary to raise a crusade against them in order that the sacred stones, on which the prophets have trodden, shall no longer be desecrated by the feet of the unbelieving invaders.

It is well to have this matter cleared up by such authority. We now know by the explicit showing of the Dixie Advocate that President Smith and his people mean "Gentiles" when they say "enemies," and that they regard the men who have come here to assist in making Utah a proud American State, as invaders against whom it would be righteous to raise a crusade.

When that crusade begins The Tribune recommends to the attention of the ruling ecclesiastical power the Hon. George Sutherland as the new "Peter the Hermit" to carry the cross and inflame the minds of the Mormons with the necessary vengeance and hate against the "Gentile Saracens" who have come into the new Jerusalem.

### THE BENEFICENCE OF PROTECTION.

A speech in the House of Representatives on the 27th day of January last illustrates so well the fact that protection does not foster monopolies, does not become a tax on the consumer, does not raise the price to correspond with the duty imposed, that a paragraph of the speech (delivered by Representative Charles B. Landis of Indiana, is well worth reproduction, as follows:

"In 1833 there were no wire nails produced in this country. They were then selling at \$6 a keg. We manufactured that year 50,000 kegs, when a tariff of \$4 a keg was placed upon wire nails. In 1834 we manufactured 75,000 kegs, and the price dropped to \$5 a keg. In 1835 we manufactured 200,000 kegs, and the price dropped to \$4 a keg, which was exactly the tariff duty. In 1836 we manufactured 500,000 kegs, and the price dropped to \$3.40 a keg. In 1837 we manufactured 700,000 kegs, and the price dropped to \$3.30 a keg. In 1838 we manufactured 2,000,000 kegs, and the price dropped to \$2.60 a keg. In 1839 we made over 2,500,000 kegs, and the price dropped to \$2.10 a keg. And all this time the duty was \$4 per keg. The average price in 1902, the last available report, was \$2.15."

That is an excellent illustration of the

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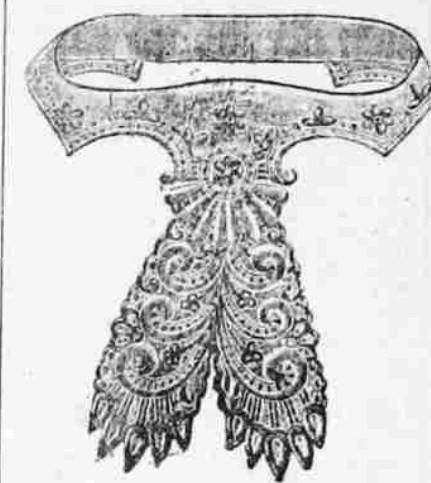
Balance of our great dollar shirt offerings at 50 cts. Regular \$1.50 values.

### Veilings Reduced.

An elegant line of crepe de chine veils with hemstitched edges, in blue, black and brown. We sell them at \$1.35; your choice today 75 cts.

Big inducements today in hosiery and underwear for ladies and children.

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### Special in Ladies' Neckwear

Regardless of cost the entire stock of ladies' summer neckwear will be sold out. Beautiful lines. One in particular came as a late shipment. Colors are all linen; lace, mercerized, tulle, satin, Acetate, four-in-hand, and in fact all the swell and prevailing styles are included. It is a splendid opportunity for neckwear. The prices average 75c, 50c and \$1.00.

We are also showing a pretty line in the battenberg and rennaissance and also the Acetate four-in-hand. The net Buster Brown, edged with val lace, which sells at prices from 50 to 75 cents. These sale.

There is a third line equally attractive. The collars are all val lace and these sell from 35 to 65 cents. Special price.

One hundred dozen white embroidered top collars. These sell at 10 and 15 cents. Today.

### New Pretty Belts.

A handsome assortment of fine tailored belts in desirable shapes and the very newest styles. There is a nobby harness buckle and slide. It is certainly the most genteel belt of the season. Two decided styles are shown. Sale price Saturday 50c and 65c.

### Gloves for Saturday.

98 cts. The Matinee is a fine French kid, three clasp, one seam glove. It comes in gray, white, brown and black. Regular price, \$1.50. Just for Saturday 98 cts.

## Boys' Clothing.

Our entire stock of \$4.50, \$4.75, \$4.95 and \$5.00 Suits, including many at \$6.00, are reduced to \$3.95.

Our entire stock of \$3.50, \$3.75 and \$4.00 Suits reduced to \$2.95.

Norfolk styles a nd single and double-breasted reefer, satin lined, best make; fancy mixtures; foreign and domestic weaves; medium and dark colors. Perfectly tailored; holds their shape; wears splendidly; every suit full of style; excellent materials. Many points of advantage in these suits, for which we pay a little extra, and for which the mother does not.

way Republican protection works. It is exactly the same as the working of the McKinley tariff on tin plate, which built up the tin-plate industry from nothing to an aggregate value of twenty million dollars a year.

Republican protection not only protects, it builds up. It gives employ to American workmen. It secures to Americans the control of the markets of their own country. It affords to American labor a standard of wages far above the wages of any other people under the sun.

The question this year is between this beneficent policy and the Democratic purpose to strike it down under the sophomoric plea that "protection is robbery," a sentiment that may square with theorists' speculations, but is hopelessly opposed by the practical tests of business, industry and commerce.

### THE FARMER'S MISTAKE.

We wish to reiterate, with emphasis, our suggestion of yesterday that the farmers are making a very serious mistake in breaking off negotiations with the smelters. The statement of Mr. Whitley that the smelters are willing to spend all the money necessary to remedy whatever evils exist in, we are certain, made in entire good faith, and the fact that he so readily consented to take under consideration the scheme of Mr. Pasco for controlling the smoke is sufficient proof. The farmers, in taking the matter to the courts, and shutting themselves off from their true remedy, which certainly is in mutual concession and adjustment. Litigation is long, and usually unsatisfactory to both sides; and the remedy will be uncertain of application.

We take it that the old idea of abolishing the smelters as a nuisance has been abandoned; but in so far as any such spirit may survive, it is an impossible demand. The smelters are too important for the country, their work is so immense in the production of marketable wealth, that they are a fixture, and the business community desires them to stay and to do their work in ever-increasing volume. At the same time, the justice of doing whatever is possible to prevent the infliction of damage must be apparent, and the need of payment for damage

that cannot be averted must be conceded. A common ground of mutual advantage and forbearance is needed, and the farmers, in declaring for war, are abandoning the ground that must necessarily at the last be their best point of advantage.

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OFFICE OF THE CONSTRUCTION QUARTERMASTER, 512 Daily Building, Salt Lake City, Utah, September 22, 1904. Sealed proposals in triplicate will be received here until 11 a. m. standard time, October 22, 1904, and then opened for extension of water system, at Fort Douglas, Utah. Bidders will state in their proposals the time in which they will complete the work. Full information and blank forms of proposals furnished on application to this office. Plans and specifications will be seen here. United States or all rights to accept or reject any and all proposals, or any part thereof. Extension of time for water system, including containing proposals to be made, and drawn to Captain Samuel V. Ham, quartermaster.